A SOLEMN

League and Covenant,

FOR

Reformation, and Defence of Religion,
The Honour and Happineſſe of the

KING,

And the Peace & Safety of the three Kingdoms

OF

England, Scotland, and *Ireland.*

Alſo, Two ſpeciall ORDERS:

VIZ.

I. Concerning the taking of the Solemn League and Covenant in all Churches and Chappels in *London* and *Weſtminſter.*

II. Concerning divers Lords, Knights, Gentlemen, Colonells, Officers, Souldiers, and others, that are deſirous to meet upon Friday next in the forenoon, at *Margarets-Weſtminſter*, and to take the ſaid League and Covenant.

With a Preamble concerning the excellent Uſefulneſſe of the ſaid *Covenant*; made by a worthy Member of the houſe of *Commons.*

ORdred by the Commons in Parliament, That this League and Orders be printed and publiſhed:

H: Elſynge, Cler. Parl. D. Com.

London, Printed for *Edward Husbands*, 1643.

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ORDERS:

VI.

Concerning the taking of the Solemn League and Covenant in
all Churches and Chapels in London and Westminster.

Ordered by the Commons in Parliament assembled, That this League
and Order be printed and published:

H: Elsynge, Cler. Parl. D. Com.

London, Printed for Robert Bostock, 1643.

COme, let us joyn our ſelves to the Lord in a perpetuall Covenant that ſhall not be forgotten, JER. 50.5. *Take away the wicked from before the King, and his Throne ſhalbe eſtabliſhed in righteouſneſſe,* PROV. 25.5. *And all Iudah rejoyced at the Oath, for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them; and the Lord gave them reſt round about,* 2 CHRON. 15.15.

The excellent Uſefulneſſe of this COVENANT.

VNion with God, Conformity to God, and Vnity of the three Kingdoms, are things moſt deſirable: In the firſt we are happy: In the ſecond holy: In the third is ſtrength, peace and ſafety. Theſe are the kindly fruits of this Covenant, and a Covenant that brings forth theſe, how gladly ſhould it be embraced, and how willingly received? They are lovely Bands that binds us to be happy, holy, and ſafe. The heare of man is backſliding, and a Covenant is like a hedge or wall to ſtop us from going back: it being a good and ready anſwer to a tempter or tentation: How ſhall I do this, and break my Covenant? Surely we have been too looſe toward God, having almoſt loſt a Religion, too looſe in our lives, and too diſunited among our ſelves: and well it may be thought that a main end of this Rod which now lyes upon us, is to beat us into this Covenant; that thereby we may be knit faſter to God, to holineſſe, and each to other by this Band of Vnity. Yet the taking, is not the chief part of a Covenant, but the keeping. The benefits of a Covenant are then ſure and ſtedfaſt to us, when we are ſtedfaſt in the Covenant: Now a main cauſe of unſtedfaſtneſſe in the Covenant, is forgetfulnes of it. To prevent this, the Covenant is preſented in this form, that being ſet up before us, it may be daily ſeen, and by ſeeing remembred, and by remembring performed: And withall let us remember this; that all the wayes of God are mercy and truth to them that fear him, and keep his Covenant. But becauſe no man is ſtrong in his own ſtrength, let us ſeek ſtrength of Him who is both our ſtrength and our Redeemer, that by Him we may be enabled to keep our Covenant with him, that ſo he may delight to dwell with us; to be called our God, and to call us his people; upon which happy condition, attend Peace, Proſperity, and all bleſſings of Heaven and Earth, temporall and eternall.

Die Lunæ 25. Septemb. 1643.

IT is this day ordred by the Commons now assembled in Parliament, that the Ministers in all the Parish-churches and Chappels of *London*, *Westminster*, Suburbs and Liberties, and in all the Parishes within the Bills of Mortality, do read the solemn League and Covenant on *Wednesday* next being the Day of Publike Humiliation; and do explain it, and urge the ground and necessity of it, and exhort the people to the cheerefull taking of it, and that the severall Inhabitants and Parishioners of the severall and respective parishes aforesaid, and Students of the Innes of Court, do take the said League and Covenant on the Lords-Day next in the afternoone: And that notice hereof be given to my Lord Major, and his Lordship desired to give timely notice hereof to the places aforesaid: The Ministers are likewise to give notice, that the Commissioners of *Scotland* now here, do take it here.

H. Elsynge, Cler. Parl. D. Com.

Die Mercurii, Septem. 1643.

WHereas divers Lords, Knights, Gentlemen, and divers Colonells, Officers and Souldiers, and others now residing in the Cities of *London* and *Westminster*, and within the Line of Communication, are desirous to meet at S. *Margarets* Church at *Westminster* on Friday next, to take the solemn League and Covenant for Reformation, and Defence of Religion, the Honour and Happinesse of the King, and the peace and safety of the three Kingdoms of *England*, *Scotland*, and *Ireland*. And whereas divers of the Scottish Nation are desirous likewise to meet at the same time and place; And divers Ministers who have no charge within the said limits, to take the said Covenant;

It is this day Ordered by the Commons assembled in Parliament, That Mr *Coleman* shall Preach on Friday next in the forenoone, to those that shall so meet, for the taking of the said Covenant; and a Parchment-Roll, with the said Covenant written thereupon, is to be prepared for every one that takes the said Covenant, to subscribe their Names; And Colonell *Long* and Mr. *John Brown*, Members of this House, are to see their Names subscribed accordingly: And this Order is appointed to be printed and published forthwith.

H: Elsi: Cler: Parl: D: Com.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the kingdoms of England, Scotland and Ireland, by the Providence of God living under one King, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdome of our Lord and Saviour Iesus Christ, the honour and happiness of the Kings Majestie, and His Posterity, and the true publike Liberty, Safety and Peace of the Kingdoms, wherein every ones private condition is included, and calling to minde the treacherous and bloody plots, Conspiracies, Attempts, and practices of the Enemies of God, against the true religion, and professors thereof in all places, especially in these three Kingdoms ever since the reformation of religion, and how much their rage, power and presumption, are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and Kingdom of Ireland, the distressed estate of the Church & Kingdom of England, and dangerous estate of the Church and Kingdom of Scotland, are present and publike Testimonies; We have now at last, (after other meanes of Supplication, Remonstrance, Protestations, and Sufferings) for the preservation of our selves and our religion, from utter ruine and Destruction, according to the commendable

practice

practice of these Kingdoms in former times, and the Example of Gods people in other Nations; after mature deliberation, resolved and determined to enter into a mutuall and solemne League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high God, do swear:

I. THat wee shall sincerely, really and constantly, through the Grace of God, indeavour in our severall places and callings, the preservation of the reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies, the Reformation of Religion in the Kingdomes of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches; And shall indeavour to bring the Churches of God in the three Kingdomes, to the neerest Conjunction and Uniformity in Religion, Confession of Faith, Form of Church-government, Directory for Worship and Catechizing; That wee and our Posterity after us, may as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, indeavour the extirpation of Poperie, Prelacie, that is, Church-government, by Arch-Bishops, Bishops, their Chancellours, Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiasticall Officers depending on that Hierarchie, Superstition, Heresie, Schism, Prophaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlinesse; lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdomes.

III. We shall with the same sincerity, reallity and constancie, in our severall Vocations, indeavour with our estates and

lives

lives, mutually to preserve the Rights and Priviledges of the Parliament, and Liberties of the Kingdomes, and to preserve and defend the Kings Majesties person and authority, in the preservation and defence of the true Religion, and Liberties of the Kingdomes, that the world may bear witnesse with our consciences of our loyaltie, and that wee have no thoughts or intentions to diminish his Majesties just power and greatnesse.

IV. We shall also with all faithfulnesse indeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evill Instruments, by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdomes from another, or making any Faction or parties amongst the people, contrary to this League and Covenant, that they may be brought to publike triall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the supreme Judicatories of both Kingdomes respectively, or others, having power from them for that effect, shall judge convenient.

V. And whereas the happinesse of a blessed Peace between these Kingdomes, denyed in former times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded and settled by both Parliaments, we shall each one of us, according to our place and interest, indeavour that they may remain conjoyned in a firm Peace and Union to all Posterity; And that Justice may be done upon the wilfull Opposers thereof, in manner expressed in the precedent Articles.

VI. We shall also according to our places and callings in this common cause of Religion, Liberty and Peace of the Kingdomes, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing therof, and shall not suffer our selves directly or indirectly, by whatsoever combination, perswasion or terror, to be divided, and withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary part, or give our selves to a detestable indifferencie or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdomes, and honour of the King;

King; but ſhall all the dayes of our lives, zealouſly and conſtantly continue therein, againſt all oppoſition, and promote the ſame according to our power, againſt all Lets and Impediments whatſoever; and what we are not able our ſelves to ſuppreſs or overcome, we ſhall reveal and make known, that it may be timely prevented or removed; All which we ſhall do as in the ſight of God.

And becauſe theſe Kingdoms are guilty of many ſins and provocations againſt God, and his Son Ieſus Chriſt, as is too manifeſt by our preſent diſtreſſes and dangers, the fruits thereof: We profeſſe and declare before God and the world, our unfained deſire to be humbled for our own ſins, and for the ſins of theſe Kingdoms, eſpecially, that we have not as we ought, valued the ineſtimable benefit of the Goſpel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Chriſt in our hearts, nor to walk worthy of him in our lives, which are the cauſes of other ſins and Tranſgreſſions, ſo much abounding amongſt us; And our true and unfained purpoſe, deſire, and endeavour for our ſelves, and all others under our power and charge, both in publike and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a reall Reformation, that the Lord may turn away his wrath, and heavy indignation, and eſtabliſh theſe Churches and Kingdoms in truth and peace. And this Covenant we make in the preſence of Almighty God, the Searcher of all hearts, with a true intention to perform the ſame, as we ſhall anſwer at that great day, when the ſecrets of all hearts ſhall be diſcloſed, Moſt humbly beſeeching the Lord to ſtrengthen us by his Holy Spirit for this end, and to bleſſe our deſires and proceedings with ſuch ſucceſſe, as may be deliverance and ſafety to his people, and encouragement to other Chriſtian Churches groaning under, or in danger of the yoake of Antichriſtian Tyranny; to joyne in the ſame, or like Aſſociation and and Covenant, to the glory of God, the enlargement of the Kingdom of Ieſus Chriſt, and the peace and Tranquillity of Chriſtian Kingdoms and Common-wealths.

FINIS.